AN EXAMEN Of the WAY OF *Teaching the Latin Tongue* TO Little Children, BY Use alone.

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AN EXAMEN

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CHAP. I.

The Occasion of this Writing.

THis some Months since, that there was much discourse at *Paris* about a young Child, knowing no other Language, but *Latin*, and using the same as other Infants do their Mother-tong. A person of quality

 having

having made mention of it to the King, his *Majesty* would see it; and thereupon it was seen by all the Court. Every body discourſed of the confidence of the Child, of the pretty things it ſpake and of its manner of ſpeaking them. I have ſeen it twice, and entertain'd it well nigh three hours, and muſt confeſs, it ſurpriſed me, notwithſtanding all I had heard ſaid of it before, to its advantage.

This Child had not yet *four* years. I found it very chearful, active and confident; and withall obſerv'd judgment and a good nature in all it did. I ſpoke to it of many things, which was impoſſible, it could fore-ſee. It underſtood very well all I ſaid to it, and anſwer'd me with ſuch frankneſs, that whatſoever I may ſpeake of it, I ſhall never make it appeare ſo much, as it is. I have not heard it ſpeak one word, which was not proper

per; and it hath ev'n the dexterity to vary the expressions, when it is obliged to say often the same thing. It commits no fault in the *Inflexions*, and is not only exact in what it speaks, but with a strange quickness taketh up and corrects those, that speak not right. Some body having ask'd it, *Ubi ibis à prandio*; it rectifi'd him, saying, Quo *ibis*? An other saying, *Conscendere in equo*, he reply'd' *Equum conscendere*. Another using the word *Agaso*, to signifie a *Groom of the Stable*, this Child at first perceived not this impropriety; but one of them, that were present giving it to understand, that they were speaking of a man that leads a horse, he suggested the word *Equiso* to him that had committed this fault. Which few Instances may shew, what exactness it observes in *Words*. Instances also might be given for a mark of its Iudgement in such particulars,

as occurred where it was, if we were not to Iudge of the Education of a Child, rather by the connexion and sequele of all its words, than by certain particular occurrences; there being almost no Child, which occasionally will not say something or other, which is surprising.

Every body will easily guess, that this Child can never have had other Rules for its language, than *Vse* and *Conversation*. The Father thereof was happy in finding two friends honest and able, who asked it of him upon its being wean'd. 'Tis manifest, that they have omitted nothing that might serve either for giving it the purity of the Language, or for possessing it with good Manners; and that their cheif care and industry, to render the Child what it is, consisted, as for *Manners*, in speaking all things to it with discretion, in removing it from all evill Examples, and in presenting

ſenting to it nothing but what was harmleſs and honeſt; and what concern'd the *Language*, in uſing none but proper and fit words, and in reprehending in its preſence thoſe, that ſpoke falſe. This is the reflexion, which a very Wiſe and very Vertuous Princeſſe made upon this Child, after ſhe had ſeen it above an hour converſe with a Perſon of quality; adding, That, how advantagious ſoever the way of teaching a Language (which is left no where but in Books) might ſeem to her, yet ſhe was farr more ſurpriſed at the Openneſs of the underſtanding of this Child, than its Ability in ſpeaking this Language; although ſhe believed, that the way, wherin it had been taught, had much contributed to make it ſo rational and ſo well diſpoſed, as it was.

Now the ſucceſs of this Education, the Importance of Learning Arts and Sciences, wherewith the

Latin Tong is ſo much link'd, and the extreme difficulty there is in the Common ways of learning it, have miniſtred unto me ſome thoughts and conſiderations, which I judged were not amiſs to be put in writing; although I think not, I ſhall perſuade all, that ſhall take the pains of reading them; and although I alſo know, that many of thoſe, who ſhall have the ſame thoughts with me, ſhall not be in a condition to put them in execution and practiſe, for want either of a ſubject, or of perſons capable to make ſuch an attempt ſuccesfull.

CHAP

CHAP. II.

That this way of Teaching languages is very Antient, and infallible.

IN the mean time, there is nothing more Natural, nor more Infallible, than this ſucceſs; and I wonder leſs, that the Maſters of this Child reſolved to inſtruct it after this manner, than that all the world does not the like. For *firſt*, no man is ignorant, that ſince the beginning of the World unto this day every one hath learnt his Mother-tong *without Rules*, and ſpoken it better, than any other. *Secondly*, as to forrain Languages, all know likewiſe, that the ſhorteſt, ſureſt and eaſieſt means of learning them, is, to goe into the Contry's, where they are Vulgar, where Rules

are needleſs to learn them. *Thirdly*, 'tis alſo knowne, that *Montagne* learnt the *Latin* tongue from the Breaſt; which way of learning it ſucceeded ſo well, that this Example alone was ſufficient to encourage the attempt of thoſe, whom we now ſpeak of.

There is therefore no reaſon at all to wonder either at the undertaking, or the ſucceſs. Mean while 'tis Iuſt, to give them, in both, the honour due unto them. *Firſt*, though the Way propoſ'd be *Infallible*, yet 'tis certain, that there are not many perſons fit to accompliſh ſo readily and ſo fully, what they have done. And I cannot ſay, that the meeting with a child of good natural parts hath much helped them. For, beſides that Children, whether they be ſprightly or no, learn almoſt equally well their Mother-tong, it appears not, that this Child, we ſpeak of, had any advantage of that nature above

above many others. Me thinks, I obſerve nothing more in him, than a habit of reaſoning, and a certain docibleneſs, which ſeems to proceed from nothing elſe, than from the manner, which thoſe that have taught him, lived and converſed with him in. And I am confirm'd in this thought by the Example of two other Children very young, that are entred into the ſame conduct, and that have almoſt nothing Childiſh in them, but the Motions and gayneſs, which are inſeparable from that age, and which are ſo neceſſary for it.

Secondly, the Example of *Montagne* did not much remove the doubts, which might rationally occur in this matter. We know nothing of it, but what himſelf ſaith of it; and it might be doubted, Whether the Eſſay, that was made of this method upon his perſon had all the ſucceſs, he relateth; this Author having

having with the qualities, that render him esteem'd, the ill repute of setting too high a prize on those things, that were advantagious to him, or which he believed to be such. It might also be doubted, Whether the thing would succeed in so populous a City, as *Paris*, and with persons not lodging alone, and not being masters of those, they lodge with; it having succeeded in the solitudes of *Perigort*, and in a Castle, where all obeyed *Montagne*'s Father, who had imposed silence to all that were about his son, those excepted, that could speak *Latin* to him.

Lastly, it might be fear'd, that either the thing would not succeed, or it would be requisite to maintain a number of good *Latinists* about this Child, as the Father of *Montagne* had done about his Son, which would have caused great expenses.

It is easie, to satisfy all these doubts after

after the Event; but it was not so easie to foresee it, and yet less easie, well to manage such a designe. When one sees things done, they are not found difficult, and often they are found the more easy and the more natural, the more pains they have cost to do them. Nothing appears more easy to invent, than *Printing* and the *Sea-compass*, and nothing more obvious, than to discover the *Circulation of the Blood*. The Principles of it have been known more than 1800. years agoe. There wanted nothing, but to make deductions. And yet the World hath been, as 'twere, asleep untill these later times, in things of that importance, which now appear so clear and easy, that it seems not credible, either that they should not have been understood, or that there should have interposed the least difficulty in putting them in execution. But we doe

doe not therefore esteem those the less, that have shew'd them us; for, either we must universally disesteem all men, that have been before us, for not having found those things, which presented themselves to them as 'twere of their own accord; or we are highly to esteem those, who had the Wit and Iudgement to see those consequences, which so many men had not perceived for so many Ages.

I think, I doe not use too much exaggeration, when I compare this manner of teaching Infants *Latin* with the Invention of *Printing* and the *Sea-Compass*, and to the Discovery of the *Bloods Circulation*; and possibly those, that shall read this, will Iudge of it as I doe, when they shall have considered; *first*, How important it is to know the *Latin* tongue. *Secondly*, The advantages, that occurre in this manner of teaching it, to know

know it well. *Thirdly*, The consequences of those advantages.

CHAP. III.
The importance of the Latin *Tong.*

'Tis needless, to insist much upon the shewing the Importance of the *Latin Tongue*. 'Tis known to all, that there is no publick Profession of any science to be made (the *Mathematicks* perhaps excepted) without knowing that Tong. Not that it is absolutely necessary for the Learning of any of the humane sciences; but that 'tis an establish't Custom, to examine and to exercise in *Latin*, as well those that are to be admitted to the practise of the Law and Physick, as those, that are to be received into Ecclesiasticall Functions. 'Tis also obvious

obvious, how usefull it is to know that Tongue, not onely to be able to read prophane Authors in their own language, but also to understand the *Vulgar Latin Translation* of the Bible, and the *Latin Fathers*: That 'tis also little less than absolutely necessary, not only to understand it, but also to write and speak it, if you will have any correspondence with the more Northern Nations, either in affairs of State, or in matter of Learning and Sciences: That it renders very easy to us the understanding of *Spanish* and *Italian*: Lastly, That a man can scarce pass for an Able man, except he understand *Latin*, Custome here carrying it from Reason; though one may know it without being an Able man, and become very knowing and very able without understanding it.

Although the greatest part of the World think not on all these reasons, 'tis

'tis obvious that most are perswaded (I know not *How*) of the necessity of knowing the *Latin* Tongue, forasmuch as their Children are subjected to incredible pains to learn it, and since also one of the most cosiderable parts of our life is sacrific'd thereto. In the mean time this is clear, That what use soever may be made of the knowledg of this Tongue, yet that were to be esteem'd very inconsiderable, if it should take us off from the knowledge of *Things*.

CHAP. IV.

An Examen of the Common way of Teaching Latin.

IT is therefore strange enough, that commonly for the Teaching of *Latin* (which may be called the *Language* of the *Learn'd*) there is used such

ſuch a way, of which the moſt conſiderable effect is, to put moſt men *out* of the way to become Learn'd, and to bring it to paſs, That they know a few things very late and very imperfectly. And theſe inconveniences are the more intolerable, that that Conduct, after it hath needleſly engag'd us to preferre the knowledg of *Words'* to that of *Things* (which is a great Evill) doth not conduce to teach us even that Language, which we have ſacrificed all unto. Above all things, it being moſt eaſie, to re-eſtabliſh an Antient tryed way, which is infallible eaſie, ſhort, and as commodious for the knowledg of *Things*, as advantagious for the knowledge of *Words*.

And yet this is very near, what happens in the Ordinary method of Teaching Latin to Children. All which will appear by what follows. But I believe, that all thoſe, who ſhall

ſhall read this Tract, doe acknowledge before-hand, that one cannot ſhew the advantages of *our* way of Teaching generally all Tongues, and particularly the *Latin*, by *Vſe*, but by oppoſing it to the defectiveneſs of the Rules, that conſtitute *the Ordinary* Method; And I hope, they will in the ſequele eaſily diſtinguiſh thoſe defects that *cannot* be avoided, from ſuch, as *may*, without changing altogether the common road; and that they will ſoon find, that whatever care be taken to better it, it will never ſo be advantagious as this, which we recommend; as alſo that it would not be impoſſible to render this as Univerſall and as Publick, as that, which hath been hitherto received and practis'd, at leaſt for the Rich and Great, and perhaps for perſons alſo of a mean Condition.

They commonly put their Children into the Colledg at the age

of 6. or 7. years, and keep them there till 17. or 18. One forgets easily enough pains that are passed; but those that have been endured all that time, are so long and so irksome, that with very little thinking they may easily be remembred. I speak not of Children untowardly born; I speak of those, that have a mind to learn, and are naturally disposed thereunto: What trouble and vexation must they undergoe, to distinguish all the parts of a discourse; to learn all the inflections or Accidents thereof; to connect them for good sence; to know all their respects and dependences; to learn words; to distinguish all their significations and proprieties; to apprehend the order they are to keep to one another &c. All these things are certainly very difficult in themselves, and are the more so to Children, in that they less comprehend what it means, that they are taken

taken all at once from the Commerce of the World to speake a language to them, they understand not, which they think they need not, and which affords them no pleasure at all, but rather deprives them of all their divertisements, gives them much trouble, and draws on them all the little punishments, and tedious treatments which they cannot be exempted from, how much soever you be inclined to educate them with ingenuity and gentleness. When a Child is punisht for having beaten another, for lying, stealing, &c. it understands well enough, that it hath done ill; and though it should not know it, yet it seeth that in those things there is equal Iustice done to all children, they passing every where for faults which deserve punishment: But it would be pretty difficult, to give to a little child a reason, naturall enough, of the evill it hath done, and

of the punishment it hath deserved for having mis-construed an *Adjective* with a *Substantive*, and why we exact that of him, which we require not from so many other Children, who doe no more than to read, write and speak their Language, without being oblig'd to take notice either of *Declensions*, or *Conjugations*, or *Syntax*, or *Heteroclites*, nor any of all those perplexities of *Tenses*, *Cases*, *Persons*, *Articles*, and *Constructions*. 'Tis notorious, how great an aversion we naturally have from all what is constrain'd, and how sure a means it is to hinder Children from doing a thing, to command them to doe it, though even that, which they are commanded, should be agreable to them. And thence 'tis easie to guess, what aversion they naturally conceive for a thing painfull in it self, wherein it seems, that we command them only to command them.

them. And the whole sequele of their Studies may appear, as if we would make them believe, we took a kind of pleasure in tormenting them, or at least that we indulged them not enough, since, besides the difficulties which seem unavoidable, we also engage them in such, as might be avoided; as some Persons very able and very well versed in the Art of Teaching Children have shew'd, both by their *Writings*, and by the *Tryals* they have made.

In those *Writings* it hath been made appear, *first*, Of what importance it would be, to give (for example) in French the Rules of the Latin Tongue, that are given in Latin. *Secondly*, How much more advantagious it would be, to make Children read Authors as soon as they have learnt the more general Rules of the *Grammar*, and not to oblige them to translate *French* into *Latin*, but

when they ſhall have known, by the reading of Authors, the propriety of the words, their order and dependences. We ſhall not repeat here, what may be ſeen in thoſe Writings; but t'is eaſie to infer from what is there layd down (which experience confirms every day) that 'tis almoſt impoſſible, that a young man, educated after that manner, entring into *Rhetorick*, can therein produce any thing but what is very mediocre, ſince 'tis impoſſible to write well in a Language, which one underſtands not well, and well to underſtand a *dead* Tongue, but by a long uſe of Authors; and that the Schollars, who are taught it, have almoſt read nothing of Authors in the other *Forms*. Thus they commonly ſpend two yeares in that *Form* in compoſing a Language they underſtand not. 'Tis true, that then 'tis endeavour'd to make them underſtand it by

Reading

Reading; but 'tis too late, to make them begin what they ſhould have done before they undertook any compoſition. Thus all, they can have profited at the end of thoſe two yeares, is, to have got by their Reading ſome reliſh for the Latin Tongue, yet without any readineſs either to expreſs themſelves therein in familiar converſation, or to write of any conſiderable matter in the ſame; which two things are of a more important, more frequent and more univerſal Uſe, than thoſe *Themes* in the Air, which are given them to dilate upon, teaching them to ſay that in many pages, which they might ſay in few lines.

It is needleſs to add here the diſadvantage, there is in all this as to *Rhetorick*; tis ſufficient to take notice, that none but a very inconſiderable progreſs can be made in the Latin Tongue the Old way. And yet that is all the fruit of *C.* or. 7. yeares:

In regard of which ſlender proficiency, it would be the more proper not to expoſe a young habit, which hath coſt ſo much, and is yet ſo feeble, to ſo many things, that may weaken it. But yet this is that, which is done: to which two faults may be ioyned a *third*, perhaps the moſt conſiderable; *viz.* That Children are made to paſs from *Rhetorick* to *Philoſophy*. There they remain two yeares; during which time they are ſpoken to and are made to ſpeak in a Language, that is neither French nor Latin. There is almoſt no Latin in it, but the Terminations of words: certainly you can find nothing of *true* Latinity there. I ſee nothing more capable to make them forget Latin, than this Philoſophical Latin; and I am perſwaded, that it maketh them loſe more the true guſt of it, than the Tongue, of all others moſt remote from Latin. And yet it would be very

very easy to teach them the same things in the true purity of that Tongue. There is nothing more accurate nor more acute in all *Logick*, than in the *Academick* Questions of *Cicero*; there is nothing greater nor sublimer in the *Morals*, than in the Entertainments of *Tusculum*, in the Books of *Good* and *Ill*, and in those of the *Duties* of the *Civil Life*: There is nothing more exact in *Natural Philosophy*, than in the Books of the Nature of the *Gods*, and the Fragment of the Traduction of *Timeus* by the same Author. In a word, I am perswaded, that if one had a mind to copy with attention those Originals, one might find matter and forme to frame thence a very dogmatical, very clear, and very Latine Philosophy.

It is now easie to conclude from all that hath been said, that one learns in the common Schooles very

little

little Latin with *great* pain and with great expence of time: To which may be added, That children forget the best part of what they knew before they entred them, which is, their own Mother-tongue and the Writing thereof, and that they faile to learn what they might have learnt all that time, they have bestow'd upon a little Latin.

If now we shall put it into the ballance, on one side, the little that is gain'd, the much that is lost, and that might also have been acquired; and on the other side, the Uses, that one may propose to one's self in the Learning of that Language, I doe not doubt but it will appear too costly at that rate, and that all will acknowledg, it were better for the greatest number of those, who learn it, not to know it at all, than to know it, even perfectly, at that price and on those conditions, which have been discourses of. 'Tis

'Tis true, that one might learn it by *Rules* with more ease, in less time, and more perfectly; *first*, by giveing the Rules (e. g.) in *French*, and in a smaller number: *secondly*, by making the Learners to translate out of Latin into French, and not out of French into Latin, but after a long use of Latin Authors: *thirdly*, in delivering unto them in *true* Latin whatever appertains to Philosophy. But I doe not think, that by those things you shall ever equall the shortness, nor the easiness, nor the perfection, which proceed from Use and Converse alone.

CHAP

CHAP. V.

An Examen of the Way here proposed.

TO be perswaded of the fitness thereof, we need no more but consider the Conduct, that hath been used in the Teaching of this Infant, as I have collected it from the severall Conferences, had by me with its Masters, and as it is to be observed hereafter.

The Child was but twenty and two Months of Age, when they undertook it, upon its being wean'd from the breast. They need not be taken in hand younger. It is advisable to stay, till their health be somewhat confirm'd in the Change of Dyet; you may therefore stay till they have 25. or 26 Months. 'Tis

not

not material, if they have learnt of their Nurses some words of their Mother-tongue; that will be soon forgot, as Experience shows.

Those, that have bred up this Infant, were very ready to undertake afterwards two others, the one of which had 31. Months, and spake many words of our Language; but they both forgot all they knew of it, within 2. or 3. weeks. I have seen the first, who in a Months time had learnt so much Latin, as he had known *French*; and I saw also the other, who in 5. weeks had learnt to speak much more Latin, than before he could say words in his Mother-tongue. There is always with them one of their Masters, and the biggest of the three Children serves in a manner for a third Master to the other two. The Servants, that take care of them, know so much Latin, as needs to speak to them, and to correct them, when

when they ſpeak amiſs in familiar matters. The firſt of them hath been thus brought up till he was 4. years of age; and his Maſters now begin to put him to learn *French*; therein following the Conduct of *Quintilian*, who was not for being ſuperſtitiouſly tyed from teaching Children for a long time no other Tongue but the *Greek*, but adviſ'd, that the learning of the *Latin* ſhould ſoon follow after, and ſo both Languages be cultivated together.

This cannot want good ſucceſs. Nor is it to be fear'd, that the two Languages will be confounded, ſince, beſides the Example of the *Romans*, who obſerv'd that practiſe, we have alſo that of ſome modern Nations, that are not reputed to have more wit, than We; among whom Children learn at the ſame time, at leaſt two Languages very different: As the Children of *Conſtantinople*, who learn

learn the vulgar *Greek* and *Turkish*; and those of the *Suisses* of *Newcastel*; and almost all *Flemmings*, who, besides the *Dutch* and *French*, learn very often the *Spanish* and *Latin* too.

This Consideration may put us upon the thoughts to teach *Latin* after this way not only such Children as know not yet any Language, but also those, that doe already speak their Mother-tong, *viz.* by putting them among those, who speak nothing but *Latin*; if there were not some danger of confounding and retarding those, who are yet weak in *this* Language. But this Confusion may be prevented; *first*, by forbidding those Children, that are already capable of reason, to speak their Mother-tong in the presence of the other lesser children, allowing certain houres for entertaining them in their Mother-tong. *Secondly*, by taking of those Children, able to speak their Mother-

tongue

tongue, but one at a time, that so the inability, which shall be in all the rest, of answering him, when he shall speak to them in his Language, may oblige him to strive to speak to them in theirs; with the reserve of giveing him a Companion, when he shall have gain'd an equal habit in both Tongues. And as those, that know nothing but their Mother-tongue, shall have been taught by the Conversation of those, who speak nothing but *Latin*; so might also such, as know nothing but *Latin*, be instructed by the Conversation of those, that know their Mother-tong; distinguishing the hours, when it should be permitted to speak the Mother-tongue, from those, when it should be allow'd to speak *Latin*.

And this might be carried so farr, as to make even persons advanced in Age capable to learn the *Latin* Tongue: which might be done by putting

putting together many Men able in *that* Language, who ſhould make, as 'twere, a little *Latin* Republick: Which would be very eaſie, if the *King*, who hath done ſo many great and difficult things, would think fit to iſſue his Orders for it, which perhaps would be none of the leaſt Objects, that his *Majeſty* could propoſe to himſelf; as may appear by the ſequele of this Writting.

This is the whole Myſtery of this Inſtruction, in what regards the ſtudy of the *Latin* Tong: Upon which may be made the following reflections.

CHAP. VI.

Reflections upon this Way; and first that it is easie.

THere is nothing in the world more Easie for Children, than to learn *Latin* this way. It is so natural, to desire to understand what others say, and to make them understand our thoughts, that 'tis impossible, but Children will have a strong bent of themselves to learn that Language, which is spoken in their presence. As this Tongue mixeth it self in all their divertisements, in all their wants, they strive of their own accord to learn the same. They doe not so much as *think* to learn it, and even that maketh them learn it the better. The little boy, who hath ministred the occasion to this

this Writiug, could not, two monthes a goe, say the *Pater noster* without failing and hesitating, how great care soever had been taken to repeate it to him for two years. Mean time he hath learnt a great number of Words and Inflections, of which he hath made himself master without any body's taking any other care, but of speaking to and answering him. He hath never been threatn'd nor punish'd to learn this Language: which is of no smal importance. The exclamations, menaces, and punishments, are not only present evils, which *Humanity* requireth should be spar'd as much as is possible; but they are also Sources of evils, which *Prudence* oblieges to prevent. Nothing streitens the Heart like *Fear* and *Grief*; and I know not, to which of these two, the Soule or the Body, those two passions are most contrary. The tediousness of

learning a lesson one loves not, the fear of being punish't if one say it ill, the fretfulness for haveing been punish't, keep Children always allarm'd, and make them loose a great part of that Ingenuity, Cheerfulness and Frankness, they have, in an Age, wherein nothing more should be thought on, than to confirm their health, by forming them at the same time to an innocent gayness, to a confidence in those, who have the conduct of them, to a freedome from choller, to a love of their duty, and to a consideration, from the conduct used towards them, that *Honesty* and *Justice* in all things are the only good, which Men put a value upon.

The best means to sink into the Minds of Children this *Maxime* (which is more important to Society, than all the Languages of the world) is to accustome them not to be punisht, as near as may be, but for actions repugnant

repugnant to Iustice. And that will not only serve to cause them to make a great distinction of those kinds of duties, but also to bind them the more to the observance of them, in that the punishments becoming more rare, they accustom themselves less to, and are the more sensible of them. This is not said, as if we were not oblig'd, sometimes to chastise them for other faults; but it is as well the surer, as the better, not to put our selves upon a necessity of multiplying those kinds of chastisements; and no man can doubt that they are cut off, when the Rules of the *Latin* Tongue are so.

You may make Children understand reason in other, even painfull, things, as the learning to *Read*, and to *Write &c.* and you may cause them even to be desirous of it. Now if this be of consequence for Children of a middle condition, 'tis the

more so for those of *Grandees*, in whom the difficulty of learning those things is an almost invincible obstacle to learn them, although the knowledg thereof is little less necessary to them.

It is therefore very easie to teach them the *Latin* Tongue after this manner, and there is a great advantage in this easiness. But it is not easie to know as much *Latin* as needs, to entertaine *them* with that latitude and freedom, which is requisite. You must know to play, and to speak seriously in *Latin*; to entertaine them during the two first two years with whatever may be incident in the most familiar discourses; which extends further then one is aware of. Afterwards, to forme their Manners, and to try their vnderstanding for employing it in what 'tis capable of, whether it be for Reasoning, or for History, or for Descriptions *&c.* Farther

ther to increase insensibly this little stock, to run through the most ordinary Arts, and to use in their presence the general terms thereof; and to speak all with that frankness and brevity, which is so peculiar to that Tongue, and to say nothing but what's exact both for the *Words* and the *Matter*.

It is to be wish'd, that all these things may concurr for this *Latin* converse with Children, and for making them speak according to their capacity, and with all desirable freedom. This is difficult enough in general, because 'tis not easy to find many, that well vnderstand even their Mother-tongue to that extent and so particularly; and because in the *Latin* there are difficulty's to be met with, that are not found in the vulgar Tongues. Habits, Utensils, Manners, Politicks, Government, Religion, *&c.* having been chang-

ged, and ſome Arts invented, ſince the *Latin* Tongue hath ceaſ'd to be Vulgar, 'tis hard enough to know, how to expreſs all thoſe things in that Language. Yet 'tis certaine, that we find many things iu Antiquity, which have a great affinitie with our Novelties, and that, when we find none ſuch, we muſt be allow'd to form words after the model and by the Analogy of what is antient. And this hath been very well obſerved by thoſe, that have inſtructed this Infant. But we doe not find our ſelves often in that neceſſity: For, the *Latin* Tongue reacheth farther than we imagine; there is almoſt nothing, which is not found expreſs'd in Books; and to be convinced of that, we need but caſt our Eyes upon *Terence*, *Plautus*, *Pliny*, *Columella*, *Cicero*, and *Inſtinian*. For there is almoſt nothing, whether great or ſmall, common or particular, which may not be found in thoſe Authors.

CHAP.

CAHP. VII.

That this way is Short.

IT cannot be otherwise, but that this manner of Teaching *Latin* must be *Short*, since it is so *Easie*. But it will not be amisse to consider, *How much* 'tis shorter than the *Ordinary* method, and how important it is, not to employ *much* time in Learning *Latin*.

This little Boy hath learnt all he knows within the space of two yeares, *viz.* from two years old to four; and he would know more, if a Child of that age were capable to understand more *Things*. But 'tis moraly certain, that excepting the particular Terms of Arts and Sciences, he may know all the rest before he shall have attain'd the Age of *Nine* years: which will be but *Six* yeares in all. During which time one may teach this Child

Child, and any other, as many *Things*, as he shall be able to comprehend in so small a time; so as the Language, which he learns, shall take up no time, nor retard at all the other knowledge, you shall instill into him. To which if you add, that all that, which one could have done during all that time, would have been to teach him the same things, (e. g.) in *French*; it will follow, that the knowledge of the *Latin* Tongue will cost him no more, but so much time precisely, as he shall employ to learn so much French, as one knows of it at the going out of the Colledge. But now, I think not, it can be denied, that a Child, altogether left at the Age of nine years to his Mother-tongue, may not learne in two years at least as much *French*, as one knows of it at the going out of the *Classes* or *Forms* at the Age of 15. or 16 yeares. Thus the *Latin* will cost him

but

but two years; and it may be, it will coſt him much leſs. For, having been to ſee this little Boy ſince the Writing of this, I have found, that he knows already a great many *French* words, which he takes delight to ſpeak; and that he will find a great facility in learning the reſt, when it ſhall be deſired. This being ſo, it may be affirm'd, that the *Latin* will almoſt take up none of his time, ſince he will not learne the leſs *French*; and that he will increaſe the knowledg of the *Latin* Tongue in the ſame time, that ſhall be given him to learne *French*, and alſo that he will not the leſs know all ſorts of other things.

'Tis certaine therefore, that this Way of Learning *Latin* is farr ſhorter then any other: which advantage is by ſo much the more conſiderable in this preſent Age, becauſe not only Hiſtories increaſe every day, but there

there are alſo invented many new Arts and Practiſes; it being obſerv'd, that there hath been added more to the Arts and Inventions of the Antients within theſe laſt hundred years, than hath been done for Fourteen hundred yeares before. But, foraſmuch as the Life of Men is not longer now, than it hath been before, it will be more neceſſary than ever, to redeem from that time, which hath been ſpent in the Learning of Languages, a portion to learn what is more important; eſpecially if that ſaving of time hinder us not from knowing as well the Tongues by this ſhort way, as by that, which hath been follow'd hitherto.

CHAP.

CHAP. VIII.

What it is, to know a Language; and what this Way can contribute to the knowledg of the Latin *Tongue.*

NOw since tis infallible, that the Latin Tongue is better to be learned by Vse alone, than by all the Rules whatsoever, we shall, the better to understand this, explain what is meant by *Vse*, and by *well knowing a Language.*

I mean by *well knowing a Language* (to begin with that) to speak it exactly and readily, and with that extent, as to speak of all that falls under common discourse, that is, of publick and private affairs, of the vulgar

vulgar Arts, and of what is common in them all. The *Exactness* comprehends not only the *Inflexions* and *Constructions*, so as to commit no fault there, but also the *Propriety* of the *Words*. And it supposes on one part, a long custome for the said Inflections and constructions; and on the other, a great Choice of the fittest words; which choice supposes a Copiousness: And from both these, *viz. Habit*, and *Copiousness* ariseth *Facility* and *Readiness*. And this I call the *knowing* of a Language.

By *Use* I understand the Habit one acquireth both by the Reading of Authors, und a discourse in Conversation.

Now we are to examine, Whether it be true, that *Use* alone, thus understood, is able to contribute so much as is affirm'd, to make one speak a Language with that exactness, fulness, and facility.

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The Plenty of words, and the Habit a man hath to turn and to place them, doe serve much to speak with exactness. Without this copiousness and this habit, a man must often hesitate, stop, and be silent: And although in such Accidents there is no failour as to exactness, forasmuch as a man is silent, that he may not speak ill; Yet, as we cannot say, that a man speaks, when he is necessitated to be silent, so we cannot say, that such an one speaks *exactly*.

Now as to the *Extent*, it cannot be denied, that *Use* renders it more large, when it begins with Infancy, than when it begins later. For, as we cannot educate a Child unto the age of 8. years, without telling it many things, without entring with the same into many Colloquies, without reasoning upon many accidents; lastly without describing to it an infinity of things, that occurr in daily convers

vers; 'tis certaine, that it is impossible, but the Child must be initiated in all those things, and imitate them upon occasion; in a word, it must hear and speak of many things, which are not spoken of in Schools; yet so as not to faile to hear also of those matters, that may be there spoken of, as farr as they are of use. And this is, what respects *personal Converse.*

But as to *Authors*, 'tis likewise certaine, that the Child may be much more furnisht, our way, with what *they* can contribute to the knowledge of a Language. The eldest of these Children, we speak of, reads *Phædro*, and understands of him all that is not above the reach of a Child; and it will understand very well at the age of *six* years, (at the latest,) what Children commonly understand not at the age of *twelve*. As therefore a Child, taught by *Use*, may employ in Reading all the time, that is

is ordinarily employ'd in the *Grammar* and in making of *Themes*; he may together with it at the same time have all these advantages, *viz.* To read Authors sooner by *four* years, to understand them sooner by *ten*, and continually to bestow twice more time upon them, than others can doe; even then, when they begin to be most used to this Language, that is, from the age of twelve Years to that, when they come out of the Colledge. Thus he shall have read all the *Latin* Authors of all Professions and Arts within the time, that those, who have been instructed after the common way, shall have been able but to read some few scraps of Orators, Historians and Poets.

It cannot be, but that this multitude of things read and understood, which serves so much to instill into the memory the termes of *different* art, to express different things, (which

is that, we call *Extent*) must also in-still into the same, many different terms and ways to exrepss the *same* thing; which is that, we call *Copiousness*.

Lastly 'tis impossible, but that the habit, we take from our Birth, and continue for 6. or 8. yeares, and entertaine 8. or 9. yeares more, and which hath no other bounds during all that time, but of such things as make up the converse of civil men, must be incomparably larger and stronger, than that which we begin but to take at the age of 14. or 15. yeares, and which we continue but for 3. or 4. yeares, which also is much interrupted during that little time, and is bounded by a stile of Rhetorick, and by matters of a Philosophical nature. Not that Children are not made to venture at speaking *Latin* even in the lowest Forms, and even in the playes they divert themselves with in publick on their play-dayes; but we all know, that

that all that goes not beyond 20. or 30. phrases, and that the necessity impos'd on them to speak Latin, is so displeasing to them, that it injures them more, (by accustoming them to ill manners, and by draining, as 'twere, their understanding by the custome of not-thinking, which follows that of not speaking,) than it can advantage them by remembring them of a few *Latin* words, which they have alwayes upon their lips, and besides which they can speak nothing but they commit abundance of gross faults. Thus indeed they are not in a condition of speaking Latin, but when they are entred in *Rhetorick*, and then they exercise themselves more in Writing than Speaking. This Exercise lasts not but two years, after which they enter into Philosophy, where indeed they speak more than they write, but all know, how they speak there, and what

is to be hoped from thence.

These are the Advantages of this Education above the received common one; *viz.* To learn *more easily*, in *less time*, and *more perfectly*. And these 3. advantages are not only considerable in *themselves*, but they are more so in their *extent*; since in the one way, we learn with the greatest facility in the world, what in the other cannot be learnt but with the greatest difficulties; and since the time, employ'd to learn our way, is valued almost nothing in the life of man, whereas that, which is spent in the other method, taketh up one of the considerablest portions of our life; and lastly since there is no comparison between the perfection, that may be acquir'd by *Use* alone, and that little knowledge, which the *Rules* doe giue us.

But how great soever the Advantages are, which we may propose to

our

our selves in this Education by *Use*, there are some *Inconveniences*, which we must not conceale, and which deserve to be examin'd.

CHAP. IX.

The Inconveniences *of this Way of Teaching Latin. I. That Mothers shall not understand their own Children. What respect we are to have to this Inconvenience.*

I. It may be reckon'd for an unavoidable Inconvenience, that Children know not their Mother-tongue for some years. Their Parents, that know no *Latin*, are all that while deprivd of the pleasure of being diverted by the pretty Babes.

First, This is nothing to those, that have no Children, or that have many, or that love them but indifferently. But I know that some persons, otherwise very rational, intending to have their Children instructed this way, and having been satisfi'd as to some other difficulties, could not overcome this. In the mean time it appears not reasonable to me. For, besides that they should consider, that the Creator and Lord of all things does not give us our Children for Puppets, to play and divert ourselves with, without seeking and procuring their true good and welfare; they ought also to consider, that the delight, which those Children give us in so tender an age, can be but very slight and transitory; whereas the pleasure of a good Education is rational, solid, and lasting as long as we live: Again, that the best testimony, they can give to themselves

ſelves and to others of a genuine affection to their Children, is, the care they ſhall take to prevent their ill, and trouble; threatnings and pain, teares, vexation, and ſubjection; to all which another Education may ſubject them: Further, that a rational Love obligeth them to preferr to an indiſcreet fondneſs the great benefits, which their Children may reape from thence; and that, if they will have no regard to reaſon nor true and durable contentment, they ought at leaſt to conſider, that this ſilence of their Children to them will not laſt but from their ſecond to their fourth year of age, and that then they may begin to learne their Mother tongue, and after they are confirm'd in the *Latin*, they may then keep them at home, and not looſe them out of their ſight. Theſe Conſiderations ought, me thinks, to prevaile ſo as to render Mothers reaſonable in

this point; and especially the last. For it must be a very blind affection, not to be able to deprive on's self of the contentment to see a Child, by committing it for a yeare or two to the trust of some vertuous, civil, and rational person, after we have without trouble abandon'd them for two whole yeares to a Nurse, which commonly hath neither moderation, nor civility, nor store of tenderness in what concerns the rational care, due to children.

But we may adde here, that Mothers might be indulged in the fondness to their Children, so farr as to let them see them sometimes without any danger of hindring or spoyling their *Latin*. An hour of interruption will not sensibly alter a custome already taken; and I see, that Experience hath put those, who educate such Children, above this scruple, since they permit their Parents

to

to see them as often as they can reasonably desire.

CHAP. X.

That Children thus instructed shall know less their Mother-tongue. *The mistake in apprehending such an Inconvenince.*

II. IT may be feared, that if Children should learn *Latin* first, they would less know the Tongue of their native Contry, than if they had learnt that first. This inconvenience would indeed be considerable, since 'tis important to know our Mother-tongue as perfectly, as is possible. But it is to be consider'd; I. That the *Romans* did not the less perfectly learn *Greek* in *Greece*, although they had learnt their own Tongue a long

long time before they understood a word of *Greek*. 2. That the Childern, which are carried into forraign Contr'ys at the age of 9. or 10. years, there to learn the Language, doe not the less perfectly learn it, although they have spoken their Mother-tongue for 8. or 9. yeares together. 3. That the Habit, which *Montagne* had acquired in the *Latin* Tongue, did not hinder him from learning to speak *French* as well as any man of his time, nor from being a Pattern to one of the most eloquent men of his time, and who hath follow'd closest the Eloquence of the Antients.

After these experiments, which are over-sufficient to shew, that we shall not the less know our Mother-tongue for having learnt *Latin* first; it is needless to say, That the *Latin* Tongue, being incomparably more difficult than our own, 'tis the more

fit

fit to be learnt first of all. It will suffice to consider, that *Quintilian*, exhorting the *Romans* to learn *Greek* by Use alone and in their Infancy, sticks not to alledg, That the *Greek* is much more difficult than the *Latin*; which though he could have proved very easily and irrefragably, yet he loved rather, to doe it by this only reason; *viz. That the* Latin *Tongue being at* Rome *more generally in use than the* Greek, *it would sink into the memory, whether one would or no.*

We must therefore not think, that this Preference, we give to the *Latin*, will hinder us in the knowledg of our Mother-tongue. On the contrary, 'tis easie to fore-see, that this is one of the greatest advantages of this way of teaching, that it contributes much to the knowledg of our Mother-tongue, by giving us leisure to apply ourselves more to it, than

than we could doe, if we learnt *Latin* by Rules. For, Children shall be able to read and speak the Language of their Country during the same time, which is commonly spent in learning the Rules, and during which we are, as 'twere forc'd, to forbid them the vse of their Mother-tongue, that we may constraine them to apply themselves only to *Latin*, to beat that into their heads.

CHAP.

CHAP. XI.

III. That Children will haue nothing to doe from the ſeventh yeare of their Age to the fifteenth or ſixteenth. That this pretended inconvenience is a true Advantage for reall knowledg.

III. I Shonld be ſomewhat aſham'd to propoſe as an Inconvenience the time ſav'd in this kind of Education, if this Inconvenience had not been very ſeriouſly propos'd by men otherwiſe of good ſenſe, and who even take a great care of the Education of their Children. They ſay then, that Children will have a very great Intervall of time from

Seaven

Seaven to Fifteen or Sixteen years, that one ſhall not know, what to doe with them. The Anſwer to be given to this Objection, is apparent enough from what hath been ſaid already; but it may not be amiſs, to propoſe it here at length.

I doe not well know, how men, that complaine of the Shortneſs of the Life of man, and who are not able either to leſſen the number and vaſtneſs of things deſirable to be known, or to lengthen Life, ſhould want matter to employ it, as long as it ſhall laſt; and how thoſe, who avow, that *Latin* may be learnt till the age of ſeaven years, doubt, Whether there will be matter enough of more conſequence than the *Latin* Tong, to take up the time from ſeaven years to fifteen. For, if you be onely in paine, how to employ them, without changing the ordinary courſe of inſtructing Children in Learning,

you

you may give them to read from time to time, not only ſome of the familiar Letters or Orations of *Cicero*, as is vſual, but alſo his Books of *Oratory*, and all his Philoſophical Works, wherein there is ſo much matter to learn and ſtudy; beſides, *Quintilian*, *Terence*, the Commentaries of *Cæſar*, *Pliny* the Younger, *Livy*, *Saluſt*, *Columella*, *Tacitus*, *Pliny* the Elder *&c.* then *Virgil*, and ſome ſelected parts of *Ovid*, *Horace*, *&c.* Further, the modern Hiſtorians, as *Cambden*, *Strada*, *Maffeus*, *Paulus Iovius*, *Thuanus*, *&c.* not to mention ſo many *French* Books, that may be recommended to their peruſal during that time.

It cannot be doubted, but that thoſe and ſuch like Books will employ a Child untill it be 17. or 18. years old. 2. That ſuch employment will be more beneficiall to Children, than the rules of the Language. 3. That

it

it will be more pleasing and delightfull to them. 4. That it it will prove a great ease to the Parents, that cannot be at the charges requisite to entertaine Tutors at home; forasmuch as after their Children shall have learnt the *Latin* Tongue by *Use* alone, they may be placed in *Colledges*, and there applyed to read Authors and Books written in the Language of their own Country, and especially such as belong to the History thereof, during the time, which other Children spend in the inferior Schools; making them give an account, of what they thus read, in the intervals of those Schools.

But as men are born to know other things, besides Fables, Rhetorick and History, and since there is much knowledg more necessary, and Children are capable to be entred in such knowledge; it will certainly be found, that that pretended *Vacuum*, how

how great soever it may appear, will hardly be sufficient to learn, what a Child well born can and ought to know, before it is engaged in any Profession.

It would be the only means to equall the Antients by following their Example: For, they have not surpassed us, but in this, that they employed in learning to Design, Arithmetick, Geometry, Musick, Exercises, Eloquence, Philosophy, and Armes, that same time, we spend in learning the Rules of a Language. And this was that, which made their Philosophers Souldiers, (as we may see in the person of *Socrates*) and their Generals Orators and Philosophers, as Xenophon, Alexander, Cæsar, and so many others.

It would be proper, to show in this place, that Children are capable to understand some of the *Sciences*, and even the most important

and the most necessary. For that purpose it would suffice to alledge, that 'tis a thing that hath been tryed, not only by the Antients, as easily appeares by reading *Plato* and *Aristotle*, where there are express places, but also by the Moderns; and that most of the Sciences may be so propos'd, that the study of them will rather be a divertisment, than a Labor. But it will be fit to add, that though we had no *Experience* of it, yet it were easy to foresee, that it would be so, by *Reason*. For those, that are most tyed to the Teaching of *Latin* by Rules, must the more grant, that they suppose, Children are capable to understand them. But there is none of all those, who teach *Grammar*, that knows not, that it contains, 1. The *Ideas* of the different parts of Discourse. 2. The Rules for each of those different parts. 3. The Rules of their Composition, call'd

call'd *Syntaxe*. They must therefore Iudge Children capable to understand all that, even from the Age of 6. or 7. years. And indeed, I have known some of that age, who had pass'd thorough all those 3. parts, and understood them. Now I say, that whosoever is capable to enter into that knowledge by that way, is capable also to enter into almost all Scienecs; especially those, the Object of which is sensible.

1. What concerns the *Ideas* of the different parts of discours, we must grant, that they cannot be understood, unless you make, in *generall* at least, the distinction of Substance, Accident, Place, Time, Action, Passion, and of all the Relations, thence resulting: which comprehends that part of the *Metaphysicks*, we call *Categories* or *Predicaments*; which we know to be very abstract, they being only invented to

facilitate the Mentall distinction of many things, which we commonly see confus'd in Nature. Now who can doubt, but it will be more easy to show to a Child the Rising and Setting of the Sun, and Moon, and the other Principles of *Cosmography*, which they may be directed to see without vexing them with Abstractions; and afterwards to make them pass to *Geography*, and the other Sciences depending thereon.

2. As to the different Inflections or Accidents of Speech, who sees not, that they depend on a thousand abstractions from Persons, Time passed, present, and to come? That the *Infinitive* comprehends in its *Idea* the abstraction of all the differences of Time, Numbers and Persons? And that in the Times, given to it, it is nevertheless *Infinitive*, that is, Indefinite, because it containes in its *Idea* the Abstraction from all Persons?

That

That the distinction of those *Moods* depends on the distinction, which is between the *Idea* of the simple *Indication*, and that of *Command*, and *Desire &c.* That the *Cases* of *Nouns* are at least as abstracted, as the *Moods* of *Verbs*, and yet more difficult to understand? And this being so, who can doubt, but a Child would be more capable to understand *History* with some Figures? That the *Genealogies* themselves, who make one of the greatest difficulties thereof, would not be more easie to him, then the reducing of a Derivative to its Primitive, call'd the Investigation of the Theme; and that it would not be more ready to him, to remember, e. g. that the King is the Issue of *Robert* Count of *Clermont*, Son of St. *Louys* descended of *Hugh Capet*, issued of *Childebrand* son of *Charles Martel*, borne of the Marriage of *Ansbert* and *Blitilde*

Daughter of *Clotaire* the First; than to say, that such a Word is the third person of the singular number of the preter-plus-perfect Tense of the Subjunctive of the Passive of such a Verbe.

In short; there is not a Child, which you may not make comprehend sooner the Demonstration of that Theorem of *Geometry* (and of almost all others) which saith; *If two Sides are equall to two Sides, and the Angle to the Angle, the whole is equall*; than the simple terms of the following Rule of *Syntax*, which may serve for an Example of many other Rules; *viz.* If *two Substantives meet of different Genders and different Persons; then the Adjective or Relatif of the Plurall Number must agree with the more noble Gender; and the Verbe being also of the Plural, must accord with the more noble Person, or with the latter Substantive; or, when the Substantives are of things Inanimate, the Adjective*

is

is to be put in the Neuter Gendre, or it must agree with the later Substantive. We might therefore teach Children to Read and Pronounce well, (which is a thing very rare and necessary;) to Write, to cast Accompt; History, Geometry, (forasmuch as it relates to ordinary use;) the Principles of Mechanicks; the Anatomy of Man; the Principles of Physick; History, and the Custom and Laws of their Country. And these are the particulars of what may be called very Vsefull and very necessary knowledge.

If you add thereto those many other Arts, which regard Politeness or honest Divertisments, as the History of Nature, Cosmography, Geography, a generall Scheme of Chronology, the History of the greatest and most Illustrious Nations, of the present and former times; that which is natural and generall in *Grammar*,

(to which might be referred what is particular in ever Mother-tongue,) the *Italian* and *Spanish* Tongues, the learning whereof will be rendred very easy by knowing the *Latin*; the *Greeke*, Natural Philosophy, Musick, Engins, Perspective, Hydraulicks, the Exercises of the Body necessary to Civil Society, as Dancing (as farr as it serves to a handsome garb and comely behaviour,) Riding, Fencing, Swimming, and Games of wit and dexterity. If, I say, all these things be added for those, that are capable thereof (which oftner happens, than is imagin'd,) or some of them, for those, whose Genius is less ready, we shall find, without amusing Children in things altogether useless, wherewith so to fill up that space of time, that there will be many more, that will find it too short for so many things, than there will be of those, that are troubled how to spend it.

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I speak not of other Arts, having already said more than enough of it, not only to disabuse those, whom so slight a reason should deterr, but to excite all those, who know the importance of the Arts, I have spoken of, to embrace with Ioy all the meanes, that may be given them for it, to pass through them; a time, out of which we cannot think to learn them but out of season.

Yet I cannot abstaine from making herean *Overture* to those, that are capable of it. We might find in the *Mechanicks* some very divertising and very vsefull Spectacles or Sights, which un-tiring the minds of Children would fill them with certain *Idea's*, raising their Imagination, and rendring it capable to invent and produce of it self. There are few *Mechanical Arts*, where a man of naturall endowments may not find much to learn; and I believe, that all

all those, who shall give themselves the leisure to examine some of them, will find, that *Socrates* had reason to say, that there are none but *Artists* and *Crafts-men*, that really know any thing. *Gardening*, *Husbandry*, *Chymistry*, *Weaving* of *Stuffs* and *Tapisteries*, *Watch-making*, *Refining*, *Melting*, *Engraving*, *Etching*, *Stone--cutting*, *Wire-drawing*, *Dying*, *Tanning*, *Gunpowder-making*, *Saltpeter-making* &c. will certainly furnish young men with very pleasing and usefull divertisements: And 'tis not easy to conceive, what great knowledge may be drawn from thence, without which one cannot well enter into the Study of Naturall Philosophy. Nothing were easier, than to shew the Uses thereof in particulars, and to dispose those divertisements in their naturall order; but that this is not a place fit to treat thereof.

CHAP.

CHAP. XII.

The Consequences of that advantage. I. For the Choice of a Profession.

I. IT is therefore very advantagious in it self to have time to enter into all that knowledg: But that advantage will doubtless appear incomparably greater, if we consider the Consequences thereof. For 1. by that meanes we should be able to try the naturall Capacity of Children and their Inclination, by successively presenting to them all those different Principles, and all those Arts; among which we might chuse that, to which they should be found to be most dispos'd: Which is of great importance for the setling of men in Civill Society's. And

And the Sight thereof ought not to offend those, who are resolved not to engage their Children but in high Professions. How worthy and honourable soever a Profession be, the person, that is invested with it, may be but little worth and of small esteem, if he have no naturall disposition to it; and on the contrary, he that excells in a mediocre condition, may render himself very considerable. The Arts of *Painting* and *Architecture* are Civil and Ingenious Professions, but perhaps less honorable than that of a *Lawyer*, yet there is no rational man, that would not much rather be *Monsieur le Brun*, or *Monsieur Mansard*, than a weak *Advocat*.

It would therefore be a great advantage to youth, to be able to try themselves, and to be try'd by wise men, upon the generall view, that should be allow'd them of so many different

different Arts. But then, this would also be a great advantage to Arts. For 'tis beyond doubt, that, if those, whose Vnderstandings have been open'd by Letters and Learning, did take them in hand, whether it were to practice them, or only to take good notice of them, they would in a short time improve them, and adde to them many things, which else nothing but Chance would introduce, and which ordinarily is not introduced, but in a long tract of years.

CHAP. XIII.

II. For Manners.

II. THat Generall View of Arts would not only serve to render men Able, but also to make them more Honest and more Vertuous. It would be a means to keep

keep them from all Idleness; for it would prove a delightfull occupation, and a prevention of spending pretious time in trifles or doing ill. And who doubts, but that men are often out of humor, for want of good or innocently divertising employment? Which happens, because they are destitute of knowledge, and have not been made sensible of many things, the understanding of which is very delightfull and very harmless. Who can doubt, that the Ignorance and insensibility, which is among men concerning such things, is the sourse of so much trifling Conversation, and of so many ridiculous playes and divertisements, which are not tollerable but when men are tired of serious business, and which yet so many make their only business, being tedious to themselves all their life time, and yet not understanding, that there are other things, that may be

be delighted in? In short, who can believe, that a Man, having the use of his senses, can without a Miracle forbear *vicious* pleasures, if his *Eyes* and *Eares* have not been inured to find a sensible pleasure in such objects, as of themselves doe not lead to vice, and if his *Mind* have not been disposed to find pleasure in things abstracted from Matter, (as are the *Pure Mathematicks,*) or in the other Sciences, that are more Materiall, but such as have less relation to the Objects of the Senses, which commonly are the ruine of all men.

'Tis true, that all those things will never breed *Christian* Vertue, nor yet *Morall* vertue, because there lurks a snare in them all, and they may be turn'd to ill use; but I cannot but believe, that 'tis easier to be morally honest *with*, than *without* them. And besides it seems, that

Morall

Morall vertue is a disposition to *Christian* vertue; since that, when at length we are become, *for example*, Temperate and Iust, upon what motive soever, we need no more but to change the Object, to render that Temperance and that Iustice *Christian*, and that this change of Object, how impossible soever it may seem to the sole strength of Nature, seems less difficult, than the change of Life.

But 'tis not only in that, where this Way of instructing Children may serve to form their Manners; but also herein, that it puts Children into a condition to returne early to be under the Conduct of their Fathers and Mothers, who doe love and practice Christian integrity. As there are but very few of such, we must avow, that, how great soever that advantage be, it regards but few persons.

This we would not have understood

ſtood, as if we derogated from the Vertue of thoſe, who employ themſelves in a publick way to inſtruct Children; All we would ſay, is this, that 'tis very hard, to take particular care of Children, that are educated in Common; and that, unleſs it ſhould be thought fit to alter the ordinary and received Method of Studies (which perhaps would meet with great difficulties from intereſt, incapacity, and humerſomneſs) that cannot be done for them in Common, what may be done in private; and doe you what you can, you ſhall never give them in thoſe places the *Air of the World*, I mean, that underſtanding and deportment, which depends from a free and uninterrupted manly converſe, without which it will be very hard to mould their Spirit and their Manners.

But yet we will grant, to the comfort of thoſe that are not qualified not

able to educate their Children in private, that they may be bred in Common after a manner, which approaches very much to this way, we are giveing the Model of; provided that the persons, with whom you entrust them, have good Principles of Religion, constancy, gentleness and discretion; that they undertake not too many; and have those whom they receive, constantly in their Eye; receiving none that are ill natur'd, or, if they chance to doe, presently dismissing them: Besides, that they be able, if not each in particular, at least all together, to instill into them by conversation the Generall Principles of those Arts and Sciences, that are of any importance.

This therefore would be one of the meanes, which Parents should use themselves to form their Children to honesty and good knowledge, or to make those, whom they shall employ

ploy about them, to use it. This would indeed prove a *Course of Philosophy*, diffused through all the actions of their life, and resulting from the Entertainments and Examples, that should be given them by Speaking and Acting before them, as we would have they should speak and act.

This would not hinder them from going to hear Orators and Philosophers, in due time; but 'tis likely they would not need it, and that this domestick Course of Philosophy, which they should make without being aware of it, would be no less regular nor less beneficiall, nor less compleat, than that, which they should make in a Colledge. I could dispence with my self for giving a more particular and precise *Idea*, and perhaps should doe better to forbear, in the Iudgement of some persons, that are not convinced, that the method, wherein Philosophy

is taught, serves *little* to the forming of Discourse, Reasoning and Manners, and to the knowledg of Nature; But if this *Idea* is of no use to such persons, it will perhaps not be useless to those, who are already convinced of that truth, or are willing to be informed therein.

I wish therefore, that the *Rhetorick* of Children might be made to consist in seasonable Speaking and Silence; in expressing themselves manly, briefly, significantly, and sutably to the motions or passions, which every thing is to raise in the Spirit of Sober men; in relating and examining the reasons of things, and valuing them according to their precise worth; and in forming, from their infancy, their Gesture and Elocution.

I would have their *Logick* to consist in accustoming them, with a few Rules, with many Corrections, and with

with a constant Vse of reasoning aright upon the most frequent occurrences of life, to determine seldome, to esteem it an honour to yield to reason, to Iudge equitably, to speak their opinion modestly, to distingu sh doubtfull things from certainties, and the different degrees of probability and evidence from inevidence.

I would teach them no other *Ethicks* or *Morals*, than to exercise them to *suffer* others, and to *endure* themselves; to doe nothing in passion, or at least to hide their passions till they shall have mastered them; not to lift themselves above any man how poor or wicked soever; to believe, that all is ill done, what is not done for a good end.

I would have the *New Testament* read unto them, after they have been thus prepar'd: and it might be made out to them (as 'tis not difficult) that whatsoevet is taught and prescribed

prescribed there, is consonant to right Reason. I am not only persuaded, that those *Maximes*, used in all their Converse and in the whole Conduct of their Life, would stand them instead of *Morals*, but that all other Morals are useless, and can serve for nothing, but to fill the head with vaine speculations.

After these things I know not, whether I should speak of *Naturall Philosophy*; at least, this I know, that Children should not be *troubled* but *diverted* therewith; and I am persuaded, that, having been taught to esteem nothing greater in the world than *Serving God*, and *Doing good to Men*, they need employ no other time for that knowledg, than what is requisite to study the History of Nature, Mathematicks, and such Arts, as I have been speaking of, especially *Mechanicks*, *Chymistry*, and *Anatomy*.

This

This great Art of Life, which *Aristotle* himself calls *Usefull Philosophy*, would doe the whole business. Upon this Principle one might proceed with them; and it would be so much the more easie to form them by this meanes to vertue, that they having been bred up in the *Latin* tongue untill the 7th year of their Age, they would have been sheltered from all the idle and sottish converse of meane and servile people, whose manners they are else so apt to take up: And thus they would not enter into the world, but at a time, when they had already acquired some habit in good; nor be discomposed or put out in the conversation with reasonable men, as other Children are, by the ill habit they have taken at that age of being idle, or employed in nothing but trifles.

CHAP

CHAP. XIV.

The Conclusion of this Discourse.

THese are the Advantages, which I am perswaded may redound, from this way of Teaching the Latin Tongue, to Learning, to Arts, Sciences, Manners, and the whole conduct of Life. I know not, whether they *be* so, as they *appear* to me, and whether I have related them such as they are; but this I know, that nothing can be too much esteem'd, nor too well received, that is capable to contribute to things so important to humane Society.

ERRATA.

PAg. 17. l. 16. r. *be so.* p. 23. l. ult. r. 6, or 7. years. p. 49. l. ult. r. *arts.* p. 66. l. 14 r. *for this reason.*

FINIS.

XUM